# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

No. 2.] THURSDAY EVENING, SEPTEMBER 15, 1808. [VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."


## LIBERTY. NO. 2.

In the former number it was mentioned, that LIBERTY had regard to something more than a name; it refers to the civil and religious RIGHTS of mankind in general. We cannot understand the nature of LIBERTY unless the RIGHTS of men are understood; for they dwell together. This we will now described.

RIGHTS of men, mean that which is their *just claim, or honest possession.* If we trace the rights of men to their source, we shall find that they are laws of righteous obligations, and that men's rights are only such as are agreeable to the law of righteousness, the law of God, given to all men.

As there are three kinds, or parts to LIBERTY, so it is as to the RIGHTS of men; their rights are, 1. *Natural*, 2. *Civil*, 3. *Religious.*

*Natural rights,* are those which a man has to his *life, limbs,* and *Liberty*; to the produce of his personal labour; to the use, in common with others, of *air, light, water,* &c. That every man has a natural right, or just claim to these things, is evident from their being absolutely necessary to enable him to answer that purpose, whatever it may be, for which he was made a living and a rational being. This shews undeniably, that the Author of his nature designed that he should have the use of them, and that the man who should wantonly deprive him of any one of them, would be guilty of a breach of the Divine law, as well as act inconsistant with the fitness of things in every sense in which that phrase can possibly be understood.

*Civil rights,* are those which belong to every person of a civil community, according to the just law of a Society. When any man becomes a member of a civil community, he alienates a part of his natural rights. In a state of nature, no man has a superior on earth; and each has a right to defend his life, liberty, and property, by all the means nature has put in his power. In civil Society, however, these rights are transfered to the laws and the magistrate, except in the cases of such extreme urgency as leaves not time for legal interposition.

The nature of *civil rights,* is well expressed in the second and third articles of the bill of rights, agreed on by the State of New-Hampshire in the following words; "All men have certain natural, essential, and inherent RIGHTS; amoung which are the enjoying and defending life and Liberty—acquiring, possessing, and protecting property—and in a word, seeking and obtaining happiness. When men enter into a state of society, they surrender up some of their natural rights to that society, in order to insure the protection of others, and without such an equivolent, the surrender, is void."

*Religious rights,* are in their nature *unalienable,* and can never be surrendered to any man, or body of men whatever; because no equivolent can be given or received for them. This *right,* is strongly, and pointedly described in the *fifth* article of the bill of rights in the following words, which ought to be printed in the head and heart of every American. "Every individual has a natural and unalienable RIGHT to worship GOD according to the dictates of his own conscience, and reason; and no subject shall be hurt, molested, or restrained in his person, *Liberty,* or estate, for worshiping GOD in the manner and season most agreeable to the dictates of his own conscience, or for his religious profession, sentiments or persuation; provided he doth not disturb the public peace, or disturb others in their religious worship." And "the several towns, parishes, bodies corporate, or religious Societies, shall at all times have the exclusive *right* of electing their own public teachers, and of contracting with them for their support and maintainance. And no person of any particular religious sect or denomination, shall ever be compelled to pay towards the support of the teacher or teachers of another persuasion, sect or denomination. And every denomination of Christians demeaning themselves quietly, and as good subjects of the State, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another, shall ever be established by law."

Here RELIGIOUS RIGHTS are not only described, but secured to the people as their natural and unalienable claim. This same principle is peculiar to the constitution of the *United States,* and yet multitudes in this, and the United States, have never enjoyed their religious rights, and many have never heard them described in such a manner as to lead them to think they are worth possessing.

This description of religious rights exactly agrees with what the President of the United States has written in the following words; "The error seems not sfficiently eradicated, that the operations of the mind, as well as the acts of the body, are subject to the coertion of the laws. But our rulers can have no authority over such natural RIGHTS, only as we have submitted to them. The RIGHTS of conscience we never submitted, we could not submit. We are answerable for them to our GOD. The legitimate powers of government extend to such acts only as are injurious to others." This short description of the RIGHTS of men will shew that liberty and rights belong together, and that one cannot exist without the other. These rights belong in common to all men of all nations as a gift of their Creator; and the design of enslaving men is to deprive them of what they ought in righteousness to have in common with all.

Notwithstanding the contest for LIBERTY and the RIGHTS of men, which are obtained, and secured by the constitution of the general government, and that of each state: thousands in this country remain under a *mental bondage,* which they call religion; and while they prise their rights as *Citizens,* many appear total strangers to the RIGHTS and liberties, which belong to real religion. Others tired of bondage, are groaning and struggling to enjoy their rights, while their neighbours of the same town, are in the face of the constitution taxing them to priests they never hear, and take their money from them by force.

These rights can never be enjoyed but under a government where all are considered free and equal, and where there are laws to prevent the violation of a constitution in which all are declared equal.

FELLOW CITIZENS!

With this view of your *rights,* which a gracious Creator has given you in common with all men, and which is secured by the general government, will you now resign them to men, who under the plausible name of friends to the prosperity of a great nation are in disguise endeavouring by every artifice to deprive you of them, by telling you that your rights will be more safe in the hands of *certain individuals* than in your own. If you would know at once the difference between having them in your own hands, or in the hands of a master; go view the state of the people in those countries, where the will of a DESPOT, is the only law of the nation. Be intreated to prise your RIGHTS while you have them to enjoy; and not wait to know their value by the loss of such a blessing!!!

Let not those men deceive you, who would even deprive you of a living if it were in their power; barely because you choose to think and act for yourselves, in things respecting your RIGHTS, instead of being dictated by those who would wrest your RIGHTS from you that they may *rule* you with a *rod* of *iron!!! On the*

*whole, this is a true principle, that liberty is no where safe in any hands excepting those of the people themselves, who as they have the greatest interest in being free, are the natural guardians of their own rights.*

## THE PREACHER.

### *SERMON No.* 1.

AS the day in which we live is a day of signs, and *wonders*, my first Sermon shall be upon the signs peculiar to the present time.

TEXT.—*Luke* XXIst. *chap.* 25th & 26th *verses.*

*"And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken."*

The disciples of Christ asked their MASTER concerning these things—1st. When Jerusalem would be taken—2d. When he would come to reign on the earth—3d. When the end of the world would come. See Matt. 24, 3. In these verses he shews them the *signs* of his coming to reign on the earth. The signs of the destruction of Jerusalem came in the days of the apostles; when they fled into the mountains, and escaped the dreadful overthrow which the unbelieving Jews shared in, when wrath came on them to the uttermost.

The second thing, the coming of the Son of man has not yet taken place; but according to the prophecy the time is at hand.

We will here notice the *signs* of the coming of the Son of man mentioned in these verses, and in other parts of the scriptures.

Many people are confused, by not considering that the coming of Christ is to be before the end of the world.

The signs of the coming of Christ are—1st. *Signs in the sun. 2d. Signs in the moon. 3d. Signs in the stars. 4th. Signs in the earth among men. 5th. Signs in the seas.*

*1st. Signs in the sun.*

Without doubt this means something uncommon in the sun. This many can remember. In the year 1780, the sun was darkened, to the astonishment of thousands, and since that time something of the same kind has been seen. If this is not a sign of the second coming of Christ, why has this taken place at the time when several other signs mentioned by Christ are seen?

2d. He mentions signs in the moon. Several people have told me that the evening after the dark day was unusually dark, though the moon was at the full. This seemed a second witness, with the darkness of the sun. This taking place immediately after the sun was darkened, is an awful testimony to the world that the coming of the Son of man draws near. In one place Christ mentions signs in the heavens, as well as in the sun and moon. These we have seen, in what is commonly called the *northern lights*,* which were never seen till within a few years, and are without any doubt in my mind to be reckoned among the signs of the coming of the Son of man.

3d. Christ mentions signs in the stars.—Whether there has been any particular signs in the stars, I am not able to determine; but while there are so many other signs, we may expect them soon.

4th. Mention is made of signs in the earth among men. These are numerous at the present day, in almost all parts of the known world. Kingdoms are now rising against kingdoms, and nation against nation. There are wars and rumours of wars, pestilences, earthquakes in divers places: there is at this time distress of nations, with perplexities. Witness the distress of those nations, where thousands have of late been slain in the fields of battle; go visit the cottages and see the distressed multitudes of widows and orphans! Listen, amidst the songs of victory, to the lonely cries of the widow, who mourns the death of her husband slain among thousands! Look at the grief manifested by her sad countenance and tears, which stream down her cheeks! View her distress increased, while she casts her eyes around upon her fatherless children, who are at once deprived of a best friend!

See others shut in by their enemies, and endeavouring in vain to escape the edge of the sword; View the inhabitants of Copenhagen on that dreadful night, when an enemy spread terror all around! Look at the present situation of Spain, involved in confusion and bloodshed, while the cry is who shall rule us? If this does not compleat the sign, go view the thousands, if not millions of wretched beings in Manchester and other parts of Britain, who this moment are swarming from their manufactories in quest of food for themselves and their little ones; while no man gives them ought to eat.

This does not come on them because their Creator is not bountiful; but because unjust men hold that from their fellow men, which God has sent them. Such inequality and wickedness, calls loudly for the coming of the Son man to set judgment in the earth, to cause wars to cease to the end of the earth, and to "deliver the needy when he crieth, the poor also, and him that hath no helper."

Although in this country we are not thus distressed, yet we have the other sign, *Perplexity.* How many are in this situation, as it respects themselves and their business! especially such as do business on the great waters. If their property is at home, they are perplexed; and if it floats on the bosom of the great deep they are so. Besides this, how are men's hearts failing them, on account of what they have reason, to fear either from foreign or internal enemies; while they see what is coming on the earth. Almost all the earth appears to share in a greater or less degree in the present commotions in the world; while the heavens, earth, sea, and dry land are shaking!!

5th. We are told of signs in the sea. "*The sea and the waves roaring.*" It is likely that in this sign Christ had reference to the terrible destruction that shall take place among the seamen, by violent storms in which multitudes will be overthrown for their wickedness. If this sign has not yet appeared, it will surely come, and join the testimony of the others, which loudly speak to negligent mortals, saying, "*prepare to meet thy God.*"

In addition to all these signs, Christ said, "And the gospel must first be published among all nations." Mark XIII, 10. This has been done; nor does the trumpet cease to sound in our day; for while we hear the confused noise of the warrior and garments rolled in blood in the old lands; we hear the joyful sound of salvation, and rejoice that the sound is going into all lands.

Among the many signs of the present day, we ought not to forget the present state of the Jews, who are a standing sign of the solemn truth of the prophecies. From their present situation, and the state of their land, we have reason to believe that the time is near when they will return to the land of Canaan, never more to be dispersed. Whoever lives to see them return may know assuredly that the Son of man will soon be seen in the clouds of heaven with power and great glory.

If these signs of the coming of the Son of man are so important, how much more so must his coming be! When he comes, it will be to slay the wicked, overthrow every thing contrary to righteousness, raise the dead saints;—change the living ones, establish justice in the earth, fill it with the knowledge of God; reign on the earth one thousand years; and prepare the way for that which will take place at the end of the world.

Let each one examine, whether these things are so, and be diligent to be found of him in peace, that so we may have part in the first resurrection, be kings and priests and reign with him on earth a thousand years, and after that, in the New Jerusalem world without end.

*AMEN.*

* In a future number, a particular account will be given of these lights.

## *MR. Mc. FARLAND's DISCOURSE.*

Mr. Mc Farland's discourse on the signs of the times, delivered at Concord, N. H. July 24, 1808. Text—Isa. XXI, 11. "*Watchman what of the night?*" &c.

The subject is handled in a scriptural rational manner, and is well calculated to instruct the present generation in the great things which are now taking place among the nations of the earth, and the far greater things which will shortly come. It merits a candid

perusal from every person who would know the signs of the present time.

He begins in the following manner; "Although mankind in general are wrapt in spiritual slumber, regardless of the portentous signs of these times; yet some precious souls are awake, and, waiting for the consolation of Israel enquire of their Watchmen in the spirit of the text, Watchman what is the time of night? When will the deliverance and glorious state of the church commence? What do the signs of the times indicate." After mentioning several things respecting the present fluctuating state of the nations, and the glory which will yet take place among the friends of the Messiah, he closes with the following words—

"Learn, by this subject, the importance of becoming united with the Saviour, and incorporated into his kingdom. All the interests of this world are subject to sudden vicissitudes.—There is nothing permanent, nothing on which we may rely, but an interest in Christ, and in the blessings of his kingdom. Those who are associated with his enemies, will assuredly partake of their plagues. They will be involved in the tremendous overthrow of all those who resist the progress and despise the laws of his kingdom.

If ye would be safe in this changeable state of things; especially, if ye would appear with safety and comfort at the judgment of the great day, believe in the Saviour, commit the interest of your souls to him, and co-operate with him in the great designs of his kingdom."

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*Intelligence, highly important to all the friends of religion, liberty, and good order!!*

The following appeared in the N. H. Gazette of Tuesday last.

## COMMUNICATION.

MESSRS. PRINTERS,

*By publishing the following in your Gazette, you will oblige a friend to civil and religious Liberty.*

IS our government just? Is the constitution right? Is it calculated for the peace and welfare of the people? If so, why should it be violated? If the fifth and sixth articles of the constitution of this State are right (which every person who is a friend to mankind must acknowledge) why should the violaters go unpunished?

SEEING an advertisement in the newspaper sometime since, notifying a public field meeting for the worship of God in the town of Hampton, and having heard of similar meetings in the Southern States, I was induced to go to Hampton. After I got there I went on the Common, where I saw on one part of it a military company (or riotous mob) and on the other, a number of spectators; afterwards I saw two ministers, viz: Elder *Rand* and Mr. *Plummer*, who informed the people assembled, that the meeting would be held in a field at some distance: the people then went to the field and the appearance was solemn; the meeting commenced by singing and prayer—The riotous company finding that the people had retired to religious worship followed after them, and when they came opposite the field in which the people had peaceably assembled, they began hollowing, hooting, firing guns, &c.—more resembling wild Indians, than civilized men; they proceeded a few rods, then marched back and began their hooting and firing again—the man who hired the field for the meeting forbid persons coming into it to make disturbance. They had but just passed the assembly, when they broke their ranks and again rushed into the field and the one adjoining, firing their guns among the people, and throwing potatoes, dirt, &c. at the ministers; upsetting the place which was fixed for them to preach, while they were in it, and striking one of them with a gun, pulling another from his seat after he had retired from the first place, and firing a gun at him which scorched his clothes; and cursing and swearing in a manner too shocking to relate. It was supposed there were upwards of a hundred guns fired, and from fifty to sixty persons belonging to this riotous company armed with guns, and headed by a man who does not hold a commission (as I am informed.)

Those persons when asked the reason of their conduct, answered, that they meant to defend their religion and their minister, and that they were a peaceable people, &c. (I think that their conduct on this occasion is a specimen of their *religion and peaceableness*)—It was the greatest riot I think that I ever heard of in this part of the country, and the greatest violation of the constitution and laws of this State; and it appeared that the rioters were the greatest despisers of government ever heard of. It certainly will bring a disgrace on the town of Hampton which time will never efface, unless the perpetrators of this unprecedented outrage are brought to justice. Those concerned in the above mentioned riot appeared to be so filled with spite, rage, and malice, that the ministers thought it prudent to retire.

*A FRIEND TO GOOD ORDER.*

MONDAY, SEPT. 5, 1808.

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## NAMES.

MERE names are empty sounds, and but of little consequence; yet *names* have been, and are now more regarded by multitudes, than sound principles. A *name* has turned many from truth to error, and from error to truth, without much information respecting what they are turned too, or from.

In almost all countries men have been swayed more by the *name* than the principle. In political matters, the *name* is the chief with many. Such a man is a *Whig*, such an one a *Tory*. One is a *Federalist*, an *Aristocrat*, a *Jacobin*, a *Democrat*, an *Anti-Federalist*; these names operate on many as they are popular or unpopular. Men are either honoured or stigmatized by some of these *names*, and individuals rise and fall with them. One is called a good *Federalist* by one party, another party consider him bad on account of this *name*, which others called good. One is considered a bad man; Why? He is a *Jacobin*, a *Democrat*, and so on.

In matters of religion, there has been the same rage about *names*, where multitudes were ignorant of almost all but the *name*. Curse him says one, he is a *fifth Monarchy man*. He is a *Papist*—a *Lutheran*, a *Calvinist*—A fine man. He is *Catholic*, an *Episcopalian*. He ought to be exterminated, he is an *Anabaptist*, a *Heretic*, a *Scismatic*, holding to the damnation of infants; away with him.

A bare *name* among the ignorant, has turned their minds from one thing to another, or rather from one master to another. When the *Jesuits* went to turn the worshippers of *Minerva* into worshippers of their blessed *virgin Mary*: They did it by altering the name of the goddess. A painter hid with paint the name of *Minerva*, and with his pencil wrote *Virgin Mary*, as the *name* of the same image. The glorious tidings was announced in Rome, that the idolaters were all converted to christianity.

Sometimes *names* from Scripture have been considered good, because taken from that book. Thus in the peninsula beyond the Ganges, in the Mosques, are paintings, of Saint *Balaam*, Saint *Judas* with others of the same character.

Many appear to have the same notion of Scripture *names* the woman had, when she went to comfort her neighbour while mourning the loss of her son. Dear neighbour (said she) I pity your condition; but I hope your child is in *Beelzebub's bosom*. O said the mourner, you mean Abraham's bosom. Ah, (said she) it is no matter as to that, they are both scripture names: if your child is in either of their bosoms, he is in a good place.

People will never cease to be *honoured, injured*, and *enslaved* by mere *names*, until they are explained, and principles held up in their stead. A man may be called by a *name* considered good, and be a bad man, and so on the other hand. When a party *name* becomes popular, bad men will assume it, as long as they find it beneficial, and will shift it, as the bat did from beast to bird, mentioned in Æsop's fables. A certain rich, wicked man, once said he would give one thousand pounds for a good *name*.—Why? (said one) "Because I could make two thousand pounds by it, before night."

A few of these political and religious names shall be explained hereafter.

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## *To Subscribers.*

*In our next we shall present you with an account of the glorious revival of religion in New-Bedford, and the towns around, communicated in a letter from Elder Daniel Hix.*

## Religious Intelligence.

The revival of religion in Newmarket mentioned in the other number, we are informed still increases; several of late appear to be made free indeed.

We have heard from one town at the Eastward, that there are only two families who do not profess a love to Christ,

A very interesting account of a revival of religion in Newark is received, and will appear in the next number.

## *Baptism in Greenland,*

*six miles from Portsmouth.*

On monday July last, notice was given that Elder Levit of Hampton, had appointed to baptize in that town. At three o'clock, A. M, a large number of people met in a grove, near a small river. The exercise begun with singing a spiritual song; after this Elder Boody prayed; Elder Smith then delivered a discourse from Acts xviii. 8. "*And Crispus the chief ruler of the Synagogue believed in the Lord with all his house, and many of the Corinthians hearing, believed and were baptized.*"

After the sermon, two young people appeared on the bank to be baptized; one of them had been a member of the congregational church in that town. After a short address to the people by the Administrator, he led them one at a time down INTO the water, and buried them in baptism, according to the ancient practice of the Apostles. One of them prayed while walking into the water; both came out praising, while those on the bank joined in the song—Several things united to make this a solemn meeting.

1, The settled minister of the town (Mr Neil) died at 8 o'clock that morning. 2. One of the church lay dead in an house near where we met. 3. One of the church left it, to be buried with Christ in baptism. 4.There was a solemn evidence of the truth of the gospel given in the two young people, who, before the multitude declared they had found a greater good than what this world affords. 5. The command and example of the king of glory, with a belief of that resurrection which baptism is the likeness of, added to the solemnity. 6. The decent behaviour of the people on the occasion; it being the first time baptism was ever administered in that place according to the New-Testament, added to the joy of those who there met to serve God in the way he commands them.

## ANECDOTES.

*A Friend from the eastward stated the following to the Editor which took place in Novascocia a few months past.*

A French gentleman of uncommon abilities was converted to God, and felt it his duty to travel through the country to preach the glorious gospel of Christ to his fellow men. His preaching had the apostolical effect on the people, many had their eyes opened and turned from darkness to light, and from the power of satan unto God. This greatly enraged the impenitent, who under the pretence of his being a disturber of the peace and one who troubled their city, brought him before the Magistrate. While he stood to be tried, the Judge asked him concerning his conducting in such a manner; the preacher then proceeded to give the Judge an account of his conversion, and of his preaching, and the effect it had on those who heard. While he related these things, the Judge was melted into tears at what he was hearing. As soon as the preacher ceased, the States attorney asked the Judge if he should bring forward the cause. "*What cause*"? said the Judge; he replied, the cause of him now before your honor; said the Judge, "*there is no cause; he has done only what every good man ought to do.*" He was accordingly dismissed with a protection from the government to preach Christ unmolested through the country.

Some years ago a young preacher of the Baptist denomination, put up at a tavern in Newhampshire, where he fell into the company of a clergyman of a town near by, who on his journey put up at the same place.

The clergyman spent chief of the evening in conversing with one of the family on infant baptism. The young man sat and heard him without interrupting him till he had finished his discourse. In his conversation he endeavoured to prove his baptism from the example of Abraham's circumcising his male children. He laid down something like this—Abraham circised his children, and his example ought to be followed; therefore parents ought to baptize their children. After he had made the above statement, the young preacher mentioned that his syllogism was false. Do you (said he) understand logic? I know enough of it to distinguish between a true and false syllogism.

Now, Sir, said the young man, by putting 3 passages of scripture together I can prove much fairer than you have, that you ought this evening to go out of this house and hang yourself. Well said the clergyman, if you can, I will give up the argument.

He then repeated these words—"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Another place it is said, "go thou, and do likewise." A third says, "That thou doest, do quickly." Well, said he, you have proved it. Do you (said the young man) from this believe you ought to hang yourself this evening? No said his reverence. Neither (said the other) do I believe in your proof of sprinkling from the history that Abraham circumcised his male children—the clergyman finished by saying, you have too much sense to give up what you know.

THE HERALD OF GOSPEL LIBERTY is published at Portsmouth, N. H. every other Thursday evening

*By ELIAS SMITH,*

AT HIS HOUSE NEAR JEFFRY-STREET.

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If any of the subscribers live in a town where there is no post office; they are requested to inform the Editor at what office they will have their papers sent.

All interesting communications (post paid) addressed to DANIEL P, DROWN Portsmouth, will be thankfully received and attended to by the EDITOR.

## *AGENTS.*

Daniel P, Drown·····*Portsmouth (N. H.)*
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Richard Ransom, Jun.·····*Woodstock (Vt.)*

* The papers for Charlestown (MASS,) are left at Joel Wallingsford's.

*** *Those persons who are appointed agents, will be satisfied for their trouble. Should any be appointed who cannot attend to it, they will please to inform the Editor.*

## ADVERTISEMENT.

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